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THE LIFE and DEATH OF

That Judicious and Accompliſh'd Preacher,

ROBERT HARRIS, D.D.

Late Fellow of *Trinity Colledge* in *Oxon.*

COLLECTED

By a joynt-concurrence of ſome, who knew him well in his ſtrength, viſited him often in his ſickneſs, attended him at his death, and ſtill honour his Memory.

PUBLISHED

At the requeſt of many, for the ſatisfaction of ſome, for the ſilencing of others and for the imitation of all.

By *W. D.* his dear Friend and Kinſman.

Iſa. 57. 1, 2.

The Righteous periſheth, and no man layeth it to heart, &c. *He ſhall enter into peace,* &c.

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THE *LIFE and DEATH* OF Robert Harris, D. D. late President OF *Trinity*-Colledge, *OXON.*

Robert Harris was born in a dark time, and place, at *Broad-Campden* in *Glocester-shire*; his Father was looked upon by the chiefest in that Country, as a very wise and understanding

man; his Mother was (confeſſedly) a very devout and charitable woman; under theſe prudent and pious Parents hee ſpent his childe-hood; But it did not a little afflict this their Son to his dying day, that even then hee was more willing of play, than of reading the Scriptures to his Parents at their call. So ſoon as hee was capable, his Parents (having deſigned him for the Law, or the Miniſtry, according as his parts ſhould prove) ſet him to the *Free-School* of *Chipping-Campden*, where hee ſoon found a double inconvenience. First, The School-maſters were often changed by the defalcation of their ſalary through ſome default. Secondly, Some of them proved very fierce and cruel, which, hee would often ſay, was

was the bane of many ſchool-boies, and though for his own part, hee never felt (to his remembrance) the ſmart of any Rod in any School, yet the daily executions done upon others, brought ſuch a trembling and ſadneſs of ſpirit upon him, that hee could not bee quite rid of ſo long as hee lived.

From that School hee was removed to *Worceſter*, where all the week hee was under the tuition of Mr. *Bright*, and on the Sabbath under the Reverend Paſtor, the learned Dr. *Robert Abbott*.

From thence hee was removed to *Magdalen Hall* in *Oxon*, being allied to the *Principal*, Mr. *Iyfers*. There hee ſhewed an excellive deſire of knowledge, and ſtudied the more, becauſe hee had little help ei-

ther from the *Principal*, or his *Tutor*; But all this while hee was too too ignorant of the waies and truths of God.

At length (his *Tutor* leaving the *Hall*) hee became Suter to the *Principal*, that one Mr. *Goffe* of *Magdalen-Colledge* might bee the man; This Mr. *Goffe* was voiced to be a very good Logician and Disputant, but withall a Puritane, which occasioned the *Principal* (being Popish) to disswade the choice, but his kinsman persisted in his sute, and would have no denial, not out of love to Religion, but to Learning onely. Mr. *Goffe* having received him, calls him to a concurrence with other Pupils in reading the Bible, Prayer, and Repetition of Sermons: This course did somewhat perplex the new Pupil. First, hee knew

knew few, if any, of the Seniors, who ran that way; and on the other side, hee was not able to confute the practice. In this case hee would (as himself reported) in his study fall 'down and intreat the Lord, 'either to discover the falle-'hood, if his *Tutor* had any de-'sign upon him to seduce him, 'or if this way were pleasing to 'God, that then the Lord 'would confirm him in it. Not long after hee came to a resolution, bought a Bible, took excessive pains in reading that, and other Authors in Divinity. In the mean while his *Tutor* puts off his Pupil, because hee did not earn his mony, for his Tutorage: Only thus it should bee (said his Tutor) *Wee will continue our studies together, Ile read Philosophy with you, and you*

Greek with mee; From Greek, they passed to Hebrew, wherein they had also the conturrence of some other of the Fellows, whereof one was afterward *President*. And however Mr. *Harris* was not then *compleat Batchelor in the Hall*, yet the company accepted of him, finding him studious, and as ready in his Grammar as themselves: Besides this, his *Tutor* and himself agreed to read *Calvins Institutions* by turns, the one reading a chapter this day, and giving an account thereof to the other, and the other to do the like the next day, and this they did so long continue, as their other occasions and exercises would permit.

After hee was a while *Batchelour of Arts*, hee had a minde to

to try what his fitneſs was for the Pulpit (becauſe elſe hee muſt to the Law) and having prepared himſelf, hee offers his pains at *Chipping-Campden*, but ſuch were thoſe times, that in the greater Town hee did not know where to procure a Bible for the reading of his Text; At length hee was directed to the *Vicar* there, the Bible could hardly bee found, being not ſeen ſome months before, at laſt found it was, and the Preacher furniſhed, who choſe for his Text the words of St. *Paul*, Rom. 10. 1. The Sermon was heard with much applauſe, onely the Preacher would often ſay, that hee loſt by the bargain. Firſt, His heart grew bigg upon it, next, his carnal friends call upon him, to give over Univerſity-

ſtudies, and to come amongſt them, as being now learned enough. His Father alſo (having many children yet to provide for) was willing to eaſe his charge, and thereupon applied himſelf to ſome perſons of quality in the State, and of eminency in the Church, in order to ſome preferment. But his ſon declined publick imployment for the preſent, and became humble ſuter to his Father, that what hee was pleaſed to beſtow upon him as a Patrimony, hee would allow it to him in *Oxon*, for the perfecting of his ſtudies. This, with much adoe, was obtained, and to *Oxon* hee returned a joyful man. Long hee had not been in *Oxon* before a fearful Plague invaded that place, the *Univerſity* was diſſolved, few

few left behinde. In this caſe hee was at a ſtand again; Home hee durſt not go, whither elſe hee knew not, till by a providence (the progreſs whereof is not known) hee was invited to Mr. *Doylys*, five miles diſtant from *Oxon.* This Mr. *Doyly* was an *Antient Gentleman* (of a *moſt Antient Family of the* Doylyes *in* Oxon-ſhire) a great friend to the Goſpel, and his wife a woman of an extraordinary knowledge and piety; To them Mr. *Harris* goes for the preſent.

There hee found one Mr. *Prior*, a prudent godly man, of an excellent ſpirit, but much weakned with the ſtone and gout. This Mr. *Prior* was then over-burdened with preaching, both on the Sabbaths, and at extraordinary Faſts then enjoyned,

joyned by occaſion of the plague. In meer pitty Mr. *Harris* holp him a turn or two, but then was ſo ſet upon by the Gentleman, the Incumbent, with others, that hee could not withſtand their importunity; There hee muſt ſit down, and there preach during the Faſt at 'leaſt. Hee told them hee was '*not ordeined, and durſt not* '*meddle with any thing but* '*preaching, neither, and that,* '*but till hee could bee authorized.* This was accepted, the work goes on, large requitals hee received from the good Gentleman, and his wife, and much incouragement hee found from the people. And thus it continued till God appeared in another call.

Now was there a fearful Eclipſe upon the Church; a conſtel-

ſtellation of Miniſters were at once darkened. Amongſt the reſt thoſe three ſhining Stars, Mr. *Dod*, Mr. *Cleaver*, and Mr. *Lancaſter*. Hereupon Sir *Anthony Cope* (who had before placed, and now loſt Mr. *Dod*, at *Hanwell*, and Mr. *Cleaver* at *Drayton*) became ſuter to his *Brother Doylye* (ſo hee was by marriage) for Mr. *Harris*. The motion was unwelcome on all hands, Mr. *Doylye* being unwilling to loſe Mr. *Harris*, yet (after a long debate) it was thought moſt conducible to the publick, that it ſhould bee ſo, and ſo it was.

Mr. *Harris*, with much grief and fear goes to *Hanwell*, where hee found that Country in this poſture; *Preach hee might and welcome, but Paſtors they would own none but their old.* The con-

conclusion was, that hee would preach to both Congregations united, so long as Authority would permit, and so long as there was any hope of recovering their former Pastors. This gave some satisfaction, but not sufficient, for the quarrel was this, *You are not throughout of our Pastors minds.*

It fell out, that at the same time Mr. *Whately* entred the Pulpit at *Banbury*, and bore a great part of the peoples displeasure. For howsoever they could not except against his preaching (hee being a man of singular parts) yet upon the account of *dissent from their Antient Teachers*, hee was also distasted; and the truth is, they both had a sad time of it, a great while, notwithstanding all the wisdome and moderation of Sir

Sir *Anthony Cope*, and Mr. *Dod*, to the contrary.

Well, this world lasted not long; *Archbishop Bancroft*, finding no compliance in the silenced, presents *two Chaplains* to the two fore-named Churches, upon a pretence of a lapse. Sir *Anthony Cope* thinks it now high time to stir, and sitting then in *Parliament*, hee takes one or two of the house with him, and presents his *Clerks* to the *Archbishop*. After a long contest the *Archbishop* was content that Sir *Anthony Cope* should present. However, because hee had spoken in *Parliament* against insufficient Ministers, with some reflexion upon the *Bishops*, the *Archbishop* could not but resent this, and therefore refers both his Clerks to his ablest Chaplain

lain to bee examined. The Chaplain (having it seems his lesson) brings in the *Clerk* designed for *Hanwell* (declined by Mr. *Harris*) *altogether insufficient*, being indeed a grave and discreet divine. The other was returned *Mediocriter doctus*. The *Bishop* not pleased with this last account, speaks to *Bishop Barlow* then present, to undertake Mr. *Harris*; The *Bishop*, being a man active and witty, and was glad of the office, falls upon his work, tries his Examinate a little in *Divinity*, but most in other *Learning* and *Greek*, where the *Bishops* strength lay, but so long they both *Greeked* it, till at last they were both footed, and to seek of words, whereupon they both fell a laughing, and so gave up. The

Bishop

Bishop went in to the *Archbishop*, and there (as Mr. *Harris* expressed it) set him as much too high, as his Chaplain had set his fellow too low. Upon this return the *Archbishop* was content to admit of Mr. *Harris*, but upon condition that hee might have *Hanwell*. This was easily granted, for the *Patron* had before offered it, and Mr. *Dod* was there present to desire it; Onely the stick was, *That hee was fearful to succeed a Divine so famous*, which answer of his did not much please the *Archbishop*, though at present hee courted Mr. *Dod*.

Well, now they have a new *Pastor* at *Hanwell*, which begets a new tumult; withall *Drayton* is also furnished with one Mr. *Studder*, a prudent man: And now there were three united, not

not onely in judgement and Christian affection, but in affinity. Mr. *Harris*, marrying Mr. *Whatelyes own Sister*; And Mr. *Scudder* his Wifes Sister. These three met a while weekly, and alternatim *translated*, and *analysed* each his *Chapter*: but their publick employments soon took them off this.

Shortly after there befel Mr. *Harris his Wife*, upon her first childe, a great and long affliction; which was (as Mr. *Dod told him*) *but to season and fit him for his work; and himself would often say, that hee had been quite spoiled, had hee not been thus taken down, for young Ministers know not the ground they tread upon, till God lays them flat.*

This cloud blown over (and some other storms from abroad, the

the weather seemed to clear up over him; the people began to relish his Ministry, and no small comfort is found in the Proximity of many *Divines*. On the one hand there was Mr. *Cleaver*, a solid Text-man; on the other Mr. *Lancaster*, a most humble and self-denying man; for whereas hee was by birth a *good Gentleman*, and had *been Fellow* of *Kings Colledge* in *Cambridge*, where being called to sundry publick Lectures and Speeches, hee delivered himself in as pure Latin (to use the words of that *Master of Speech*, *Dr.* Collins) as ever *Tully* himself uttered, having no Notes before him, but what hee wrote upon the nails of his fingers; yet this man, thus accomplished in all Arts, contented himself with a living un-

der 40. l. *per annum*, and made no noise of any learning at all.

But above all the rest, the most respected was Mr. *Dod*, touching whom hee was fully of Mr. *Cartwrights* minde, who held him *the fittest man in the Land for a Pastoral function*; A man able to speak to any mans capacity, and never out of the Pulpit; for all his discourses were Sermons, and that with such a mixture of delight, as would take with any man. The truth is, hee was a very eloquent man, both in *English* and *Latin*, so facetious and pithy, that Mr. *Harris* would often say, If all his *Apophthegmes* were collected, they would exceed all that *Plutarch* in *Greek*, or others in *Latin*, since have published. For some years Mr. *Harris* had the happinesse to live with

with and by *this Reverend man*, and that in such a conjunction, as greater could not bee.

Mr. *Dod*, (bearing the same respect to the new Preacher, as Mr. *Hoss* had done to his new Pupil) they studied together, and daily read a *Chapter* in the *Original* together, and when Mr. *Dod* began to preach again in another *Diocess*, hee would not expound a Text, preach a Sermon, answer a Case of Conscience (whereof many were daily brought to him) without his concurrence with him, so highly was that *Eminent Divine* pleased with him, yet still would hee blame him for his reservedness and unwillingness to put forth himself. The truth is, Mr. *Dod* was abundantly satisfied in his Successor, which is rarely seen, and was

pleased to own and honour him much: And on the other side, Mr. *Harris* accounted himself happy in the injoyment of such a *Mnason*, from whom hee learned much. But this happiness had its end; Mr. *Dod* was called thence into *Northamptonshire*, and in his absence God made this supply; Sundry young Students resorted to *Hanwell*, where his little house was a little *Academy*. Among others, hee took much comfort in Mr. *Pemble*, (who would do nothing without him, especially in Divinity) as also in Mr. *Capel*, who in his sore conflicts and temptations, made much use of him in private, as also in his known *Treatise of Temptations*.

V. Mr. *Valent. Marshall* in the life of Mr. *Capel*.

But time wears and eats out all these temporary comforts; hee

hee lived to see an end of Mr. *Pemble*, Mr. *Capel*, and most of his Sojourners; an end of *three Patrons* in a Succession, and their respective Wives and Ladies, an end of all the antient Preachers of the Country, and of most of his Contemporaries, together with the most eminent Professors of those parts, as also an end of four of his Sons in their full strength; and at length hee lived to see himself and his name buried at *Hanwell*.

During his being there, hee had sundry calls to *London*, now to the *Gross*, now to the *Parliament*, and sometime to the *Country-feasts*, which gave occasion to many invitations to places there; The Auditory that most won upon him was, *St. Saviours in Southwark*, and there could hee have spent his

life, if hee could have reached so great *Assemblies*. From thence hee was invited to lesser *Churches*, but something or other still intercepted; Hee had in probability closed with *Aldermanbury*, had not the then *Bishop Laud complemented* him thence, commending his *Clerum* at *Oxon*, and promising him more preferment than hee thought hee should merit. Other offers were made to him then, but he ever met with some cross providence about them.

At length hee came to this conclusion, even to end where hee began, as to his own particular, though hee would not condemn others in their removal. At *Hanwell* hee went over many *Scriptures*; his people found least good from that which cost him most pains, and that

that was the *Epistle to the* Colossians, which hee preached throughout. Hee conceived then, that hee could not speak too highly to a people so taught, but upon further acquaintance hee found that hee could not go too low, so that (as some of his hearers after told him) his pains upon that *Epistle* was lost upon them. His Sermons upon *Historical Scriptures* took best with the most, but with himself, and the more spiritual sort, the *Book of the Canticles* prevailed most, the Notes whereof hee was often pressed to publish, but refused, upon a double reason. 1 A great part of his Notes were lost, and died with Dr. *Preston* (whom hee would call a *needless ingrosser of others Notes*) And 2 *Hee less satisfied him-*

ſelf in his elder years, in divers paſſages of that myſterious Book. Although there are, who upon leſs experience, and far leſs learning, dare vent their conceits upon ſuch difficult Scriptures, ſo confidently, as if themſelves had been *Pen-men*, rather than *Commentators*. Were the world at leiſure to hear *old men* ſpeak, it might bee *Tanti*, to collect thoſe diſperſed papers, and it is yet hoped that ſome neer relations (who beſt underſtand his *Character and Method* in penning) may take ſome pains therein for the publick good. Mean while wee go on, where wee left Mr. *Harris* preaching at *Hanwell*.

There hee continued about *forty years*, A conſtant and painful Preacher, both upon the *Lords daies*, and upon other occaſions,

casions, which were many, for hee found there an accustomed course of Preaching upon such *Festival daies* (then so called) which might not enterfeire with the Lecture or Market adjacent, which hee maintained; especially on the *Easter*, and *White-mondaies*, at which times troops of Christians from all quarters, many miles distant, flocked to him, as innocent *Doves* to the *windows*, without any *Superstition*.

Thence on the morrow were they entertained at *Banbury* by Mr. *Whately*; what a fair of souls was then held at *Hanwell* and *Banbury*, by these two *Brothers*! How did Religion flourish? How did Professors thrive? In truth, the Preachers carved out sound wholesome food, and their hearers came with

with good appetites, expecting (what they found) both milk and meat, and did grow thereby. In those dayes the Preachers laid aside all fiery actions, and curious speculations; They sought meet words and matter, in a plain method and Doctrine, Reason and Use, accommodating themselves to every capacity, and God gave them a plentiful harvest in that Country.

These occasions at home, (together with a natural Bookishness) made him less forward to engage himself in *Lectures* abroad; Onely hee was in a combination at *Deddington*, in *Oxon-shire*, and for some time engaged alone at *Stratford* upon the *Avon*, where hee had each fortnight a great confluence of the chiefest *Gentlemen*, and

and choicest *Preachers* and *Professors* in those parts; Among others, that noble and learned Knight, Sir *Thomas Lucy* of *Charlcot*, may not bee forgotten, who was pleased to cast a special eye of favour upon him. About this time a *great living* was offered to him in the *Country*, touching which he was very indifferent, and the truth is but indifferently dealt with in it, which gave him occasion to say, That hee never bore any thing more impatiently, than the abuse of Religion to base private ends, and that carnal policy would render profession despicable at least, whilst some men took such a liberty to themselves, in equivocating, and daubing, and the reason of such mens success, was not because they had

'had more wit than others, but 'more boldneſs to do and ſay 'what others durſt not.

At *Hanwell* yet wee finde him, where hee lived in much proſperity; The Neighbourhood in the Borders much frequented his Sermons, from whom hee received greateſt *Seals* of his *Miniſtery*, and much countenance from the chiefeſt in that Country, where yet lives a *Perſon of Honour*, who makes it his work to ſet up ſhining lights in thoſe parts, where ſo many (within memory) have been extinguiſhed.

Howbeit, although he found ſuch incouragement from abroad, wee muſt not forget his own people at home, who were ſo far ſubdued to a conformity, that there was (ſometimes) no family in the *Town*, wherein Gods

Gods Name was not in some measure called upon, nor any person who refused to bee prepared by him for the *Lords-Supper.*

And as the *Lord* did thus bless his labours, so likewise his estate too, himself would observe a sensible blessing on it; for though his means was not great, and his children (for whom hee kept a School-Master) many, and the resort to his house not little by occasion of Sabbath, and sundry weekly Lectures in his *Parish*, yet was hee of the growing hand, which made him to conclude, *That there was a secret blessing on house-keeping, For I am not able* (*quoth hee*) *to give an account of my expences, and of Gods supplies.* Thus things stood with him in those times of peace.

Now

Now begin those *cloudy* times, and his *saddest dayes*; now *Troops* and *Armies* march towards those Quarters about *Edge-hill*, where they sit down, and there is fought a bloody battel upon the *Lords day*, about four miles distant from him; notwithstanding (which he took for a great mercy) hee heard not the least noise of it, till the publick work of the day was over, nor could he believe the report of a fight, till a souldier besmeered with blood & powder came to witness it. From that time forward his troubles multiplied; now hee was threatned with this, now with that *Garrison*, here hee was a *Round-head*, and there a *Malignant*; still oppressed with a succession of souldiers quartering upon him, yet still hee kept his standing.

In

In his family some of his guests would joyn with him in *Family-duties*, wherein hee was always constant, albeit his devotions were by some entertained, and by others scorned, because not mingled with book-prayers. In the Congregation hee held on his course, every Sabbath, and the most of his quarterers being *Leaders* and *Officers*, were the more civil towards him and his; onely at one time the then company were so outragiously blasphemous, that hee could not forbear that Text, *James* 5. 12. Which did so nettle some, that *they damned themselves to Hell, if they did not shame him in case hee preached on that Text again*, which was (as they conceived) purposely chosen against them. The next day

hee

hee went on upon the same Text, as yet unfinished, backing what hee had said before, when a souldier (in his eye) takes his Carbine, fumbles about the lock, as if hee intended somewhat, but the Preacher (conceiving it done onely to disturb him) goes thorow his work without any further news of his souldier.

Thus continued hee upon his work in those sad daies, and though hee had a call to the *Assembly* at *London*, yet because there was (as hee seriously thought) less need of him there, than in the Country, hee continued his station, till hee saw his tenements in the neighbourhood fired, wood, and nurseries of wood destroyed, himself threatned, and at last enforced by a *Scottish* Commander to

shift

shift for Himself, some of his neighbours also being now ready to betray him, therefore to *London* hee went.

Thither hee came a sad man; To the *Assembly* hee went, where hee found much more undone, than done; there hee heard many excellent men, but still hee travelled with his people, his wife and children left behinde. Rest hee found none, till Gods providence set them down in safety by him. Then went hee with more comfort to the *Assembly*, yet still did hee *Antiquo obtinere*, i. e. hear all, and say little.

Upon his remove, his Books and Notes (some few excepted, which hee had preconveyed) together with all his goods left, were seized, his living given to another, but that might have

been soon supplied, having many offers made him from many *Coasts*, and *Country-Committees*.

The first, which hee listened to, was the *Temple*; but finding that Church (upon trial) too hard for him, hee desisted; at last hee was sent to *Buttolphs-Bishopsgate*, there (though overmatched also with a great Congregation, yet being necessitated to do something for his family now come to him) hee took up, during his abode at the *Assembly*.

But some while after, himself, with *four* more Divines, were commanded to *Oxon* then under suspension. This imployment hee often professed that hee did studiously decline, upon a double account.

First, The *Committee* for *Hamp-*

Hamp-shire had freely called him to *Petersfield*, and thither hee would have gone gladly.

Secondly, Hee had long discontinued the *University*, and therefore looked upon himself as most unfit for such a service; but in conclusion, hee was told, *That such who would not bee entreated, must bee commanded*, and so was ordered to prepare for his journey. Now was hee exceedingly perplexed; to *Petersfield* hee goes, tells them how it stands with him, to them hee could not suddenly come, and desires them to think of some other Minister, or else to take the care upon themselves for the supply of both *Churches* (for two they were) and to pay the Preachers imployed out of the revenewes. They liked neither offer, onely

they would wait a while in hopes of his ſetling with them. In the mean, they deſired him to provide men to his own liking; this put him to much care and trouble; For a time hee procured ſome from *Oxon*, and thoſe parts; After hee had employed friends for the procuring of others (for at this time Preachers were ſcarce) *two* were with much ado provided, the one whereof gave no good content; In the end hee was put upon it, either to quit *Oxon*, or *Peterſfield*, the one hee durſt not decline, the other hee did to his exceeding grief, *becauſe hee could not ſeal up ſuch reſpect and thanks to that County which was due from him.*

No leſs trouble had hee at *Buttolphs Biſhopſgate* (it being no eaſie matter to content Citi-

zens)

zens) much ado there was before that place could bee supplied to all their mindes.

In the mean, amongst many *Libels* cast out at Oxon against other Preachers, one especially took a survey of Mr. *Harris* his Livings and Revenewes, hee reckons up all hee could hear of, past, present, and to come, and had hee heard of the rest, which at several times were offered him, haply they had all been put into the Inventory. Upon notice given of such a Pamphlet, Mr. *Harris* wrote to some friends (which letters are already extant) for his own vindication in the main, howbeit he professed to his friends, that it would and should bee matter of humbling to him whilst hee lived, that hee had given the least advantage to an

adversary; for however hee stood clear in his own and others consciences (who best knew him) that hee was far from the allowance of non-residency and pluralities, yet to men who knew not all passages, there was some appearance of evil, which hee took to heart, the more because hee found Gods afflicting hand upon him, and his, thence forward.

To return to *Oxon*, there things stand but untowardly, whilst the *Preachers* sent are *libelled* by their own *Mothers children* on the one hand, and withall challenged into a disputation by one Mr *Ewbery*, and his followers on the other: Such a motion or challenge (it seems) was made, which Mr. *Harris* utterly disliked (observing that disputes in that nature send no way

way each party more ſtrengthened in their opinion, than they found them) notwithſtanding his Brethren did not think it fit for them to decline it, onely they deſired his concurrence ſo far, at leaſt, that hee would begin the work with prayer. Accordingly they met, and the iſſue was, that all were cenſured, ſome for ſpeaking, others for their ſilence; in this latter rank hee was willingly placed.

About this time comes the *Chancellour* (the *Earl* of *Pembroke*) to *viſit* the *Univerſity*, who, *pro more*, beſtowed *degrees* upon *Scholars* there, amongſt whom Mr. *Harris* (who never thought himſelf the better Scholar or Preacher thereby) was admitted *Doctor of Divinity*, which, had it not been the

favour of his betters hee had refuſed, But hee had learned, That an *empty* hand from a *Prince*, and a *naked* title from his *Chancellour*, muſt be counted an honour.

By this time many *Headſhips* (before voided) were now to bee ſupplied. Dr. *Harris* profeſſed, that foraſmuch as it was noiſed, *That theſe reforming Preachers, came thither to play their own game, namely, to thruſt out ōthers, and to uſurp their places, therefore hee would keep him to his old courſe*, viz. *to ſtand ſilent, without opening his mouth for any Headſhip at all.*

Well, the beſt places are ſoon diſpoſed of, neither any news of any for him, till a *Noble man*, of the other *Univerſity*, mentioned him, whereupon hee was aſſigned to *Trinity-Colledge*,

ledge, This some of his friends stranged at, considering that hee was (though the meaneſt in his own eyes) yet the eldeſt man, and one who had ſuffered more by the times, than any, if not all the reſt.

For his own part hee ſaid little, but inquired for the *Head* deprived, and into the nature of the place. As touching the *Head* of that *houſe*, hee was not willing to meddle with his place, if hee could finde favour to hold it, and to that purpoſe forbore as long as could bee permitted. And as touching the place, the *ſmalneſs* of the *Colledge*, and the *Situation* thereof, did abundantly ſatisfie him, who never deſired any more than what would keep him from diſtractions in his ſtudies. The onely thing ſtuck

at,

at, was a *Parſonage* annexed to the *Colledge*.

But underſtanding the diſtance to bee ſmall, and the conditions eaſie (*viz.* eight Sermons *per annum*) hee the more inclined to it, though after, upon further inquiry hee could not ſatisfie himſelf under two Sermons weekly. However there hee ſate down, and tooka great deal of contentment in the *Fellows* of that *Colledge*, betwixt whom and him there was ever a fair correſpondency.

But at the *Parſonage* hee found the greater part (notwithſtanding they had been long taught) very ignorant, and wedded to their old cuſtomes, and (which hee looked upon as a ſad Omen to the place) no ſooner did any there ſet his face

face towards Heaven, in any special manner, but the *Lord* took him out of the world, some few, very few excepted. Some motion was now made by the *Committee at Oxon* for his removal to *New Colledge*, upon the avoidance of it, but the motion began without him, and was stifled by him, when exception above was taken by some against his uncapableness, *being no Winchester-man*. In truth (as hee professed to his friends) *hee desired a little Colledge, rather than a great, hee being a man very* much addicted to privacy and his book, which made him often to say, *That were Trinity-Colledge a competency without the Parsonage, hee would not leave it for any place, unless it were for some Hospital; so much had hee seen into the*

the vanity and cumber of the world.

In his latter daies hee began to grow weary of journies, whereupon some well-affected *Citizens* in *Oxon* (moved thereto in a Sermon preached to them by Dr. *Chrunall*) made some overtures to him to read a *Catechisme-Lecture*, or some *Principles of Religion* (as hee thought fittest) in one of their *Churches*, in lieu whereof they would allow him (at their charges) an Assistant at his *Parsonage*. The motion was good, the exercise needful, only it was questionable how such a work would take in such a place amongst wits and Scholars; yet because hee had bemoaned himself to God in private, *That his comfort was little in the place where hee preached*, and

and had made it his humble ſute *That the Lord would not lay him aſide, but ſome way employ him, whilſt any ability was left him*, becauſe (I ſay) hee had thus prayed, and this motion immediately ſucceeded, hee durſt not ſleight it, but fell upon the work with much acceptance and aſſiſtance, the *Lord* giving ſtrength beyond his years, and thus hee continued preaching once a *Sabbath* at his *Parſonage*, once weekly in the *City*, and conſtantly in his turn at the *Univerſity*, and that not onely in *Engliſh*, but in *Latin* alſo. Yet wee are not at the end of his travels, when he had now freed himſelf of ſecular affairs, placed all his children, left himſelf nothing elſe to do, but to prepare himſelf and wife for their graves, having lived about *fifty*

years

years together, it pleased the Lord to exercise him strangely.

His wife, most religiously bred, born of Parents eminently pious, a most constant worshipper of God all her time, who seldome rose from her knees with dry eyes, was delivered up to *Satans buffetings*, to such horrours of minde, and hellish temptations, as smote a grief and terrour into all spectators.

Then (as her would often say) *God made it appear to all Beholders, that the best man is no more than God makes him hourly, the receiving of grace, the keeping of it, the use of it, the comfort & the enjoyment of it, is all from him.* Nor is this true onely in supernatural graces, but in the gifts of nature too, our wits, senses, phantasies,

tasies, are all in his hand, not are the wisest men any thing, any longer than hee continues them so.

This good woman was a sad instance of all this, whose temptations were so fierce, so horrid, and withall so subtle, that they put the ablest men to their wits to answer, and her poor self beyond her self; sundry experienced *Preachers* and *Professors* visited her, and her Husband (who had satisfied many others) could give her no peace. One day when shee was complaining that shee wanted comfort, *O saith hee, what an idol do some make of comfort, as if their comfort were their Christ!*

Amidst all these trials, these comforts hee took notice of, 1 That shee was kept from blas-

blaſpheming the Higheſt (as ſhe ſtill ſtiled God) and from hurting her ſelf or others. 2 That this affliction awakened him and his children; for they all accounted her the moſt conſcientious and innocent among them. 3 It put him upon more work, than his age would bear, that ſo hee might call out his thoughts upon buſineſs, and not eat up his own heart. And Laſtly, It wrought in him an holy deſpair of all creature-comforts, for now hee enjoyed neither childe, nor friend, nor meat, nor ſleep, having her continually in his eye, eat, and heart, and all friends fearing to come in ſight, leſt they ſhould wound themſelves, or trouble her. Onely inſtant prayers were continued for her upon all occaſions, and I doubt not ſtill are

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in that City and Country, which gives hope that the *Lord* may yet please to make the end comfortable, and the conquest glorious.

However (as her Husband would say) *The difference is not great whether comfort come in death, or an hour after, since comfort assuredly would come.* And thus for the present wee leave her *tossing* upon the *waves and billows* of Temptation (yet under a general expectation of a blessed Issue in the best time) and return once, and but once more, to her *Husband* now entring into the *Haven* of rest.

After a long and laborious life (tedious perhaps to him who reads it, but more grievous to him who underwent it) wee come at length to his long and painful sickness, sick-

neſs, I ſay, That uſual Harbinger of death.

Dr. *Bathurſt.* Dr. *Willis.*

In the Summer hee began to droop, and finding a decay, ſent for two *Phyſicians*, well known to him and his by former experiences, and eminently known in the *Univerſity*, to whom hee would profeſs, *That hee uſed means meerly in obedience, but for his own part, hee could live, and durſt dye; His Phyſicians* (*as* himſelf *profeſſed*) *had proceeded ſo far, as Art and Learning could carry them, but herein they would loſe of their worth, that they had to deal with complicated diſeaſes, which were ſeldome removed, but moſt of all with old age, a diſeaſe which was never cured.* His firſt encounter was with a vehement *Pleuritical* pain in his left ſide, to which was adjoyned a Feaver, as alſo

so a great defluxion of *Rheume* and oppression of his lungs with flegm, and *now when* after divers weeke, all these Assaylants seemed well nigh vanquished, through the tender care of his skilful *Physicians*, yet still *hæret lastri*. That enemy which had so long lodged in his bosome, brake forth into an *Empyema*, which hee expectorated daily in so great a measure, for the space of two months, or more, that hereby (togeether with some fits of his old disease, the stone and strangury) hee was not able to speak much to those that visited him.

And herein hee made good what hee had often said in his best strength, *viz.* that little must bee expected from him on his death-bed, which pro-

phetically occaſioned his pen to report (fearing his tongue might not then utter) his advice and counſel to his family many years before his death; Indeed, hee rather forbore to ſpeak, becauſe hee perceived a deſign to make his words publick, which hee was utterly unwilling to, neither would hee conſent that any thing of his life or death ſhould bee penned; nay, hee could never bee perſwaded at any time to ſit, that his ſhadow might remain, ſo deſirous was hee, that all of him might be buried with him. And albeit hee ſpit up thoſe lungs, which hee had waſted in the Pulpit, yet could not that light of grace bee ſo ſmothered under his buſhel, but oftentimes the beams thereof would ſhine forth, and himſelf would

would breathe out himself in pithy speeches, and savoury discourses.

At his first sickness, being desired to admit of company, hee answered; *I am alone in company, it is all one to mee to bee left alone, or to have friends with mee, my work is now to arm my self for death, which assaults mee, and I apply my self (as I am able) for that great encounter.* Accordingly hee spent his whole time in meditation, prayer, and in reading Gods book, especially the Book of the *Psalms*, the Prophecie of *Isaiah*, and St. *Johns* Gospel, where hee took exceeding delight in the 10th. 14th. 15th. 16th. 17th. Chapters of that *Evangelist*.

After, when his long nights, and short sleep were tedious, when hee could not now rise,

or sit upright to read, hee would command others to read unto him, and then would collect the chief useful things contained in the *Chapter*, expounding any thing hard in it, and sweetly feeding on the rest.

Still would hee exhort his visitants and attendants to get 'Faith above all: It is your 'victory, your life (would hee 'say) your peace, your crown, 'and your chief peece of spi'ritual armour; howbeit get 'on all, go forth in the Lords 'might, and stand to the fight, and then the issue shall bee glorious; onely forget not to call in the help of your *General*, do all from him, and under him.

On the *Lords day* hee would not hinder any from the publick, for any thing to bee done for

for him, till Sermons were ended; then would hee say, *Come, what have you for mee* (meaning something of repetition) to which hee would attend so diligently, as that hee would summe up the heads of every Sermon, and say, *O what excellent truths are these! Lay them up chartly, you will have need of them.*

When friends came to visit him, hee would say, *I cannot speak, but I can hear*; yet being asked where his comfort lay, hee answered, *In Christ, and in the free Grace of God.* To one that told him, *Sir, you may take much comfort in your labours, you have done much good, &c.* Hee answered, *All was nothing without a Saviour. My best works (said hee) would condemn mee; Oh I am ashamed of them, being*

mixed with ſo much ſin: Oh I am an unprofitable ſervant, I have not done any thing for God as I ought; Loſs of time ſits heavy upon my ſpirit: Work, work apace, aſſure your ſelves nothing will more trouble you, when you come to dye, than that you have done no more for God, who hath done ſo much for you.

Sometimes he would breathe out himſelf thus, *I never in all my life ſaw the worth of a Chriſt, ner taſted the ſweetneſs of Gods love in that meaſure, as now I do:* Therefore being asked what ſhould bee done for him, hee anſwered, *Do not onely pray for mee, but praiſe God for his unſpeakable mercy to mee; and in particular, that hee hath kept Satan from mee, in this my weakneſs. Oh (ſaith hee) how good is God! entertain good thoughts of him;*

him, However it bee with us, wee cannot think too well of him, or too bad of our ſelves.

The ſenſe of Gods goodneſs was deeply imprinted on his heart to his very laſt, and therefore in all his *Wills*, this legacy was alwaies renewed, *Item, I bequeath to all my children, and their childrens children, to each of them a Bible, with this Inſcripton, None but Chriſt.* At what time hee was viſited by two *Reverend Doctors*, which were his choice friends, who before they prayed with him, deſired him to tell them what hee chiefly requeſted: hee anſwered, *I praiſe God hee ſupports mee, and keeps off Satan: Beg that I may hold out, I am now in a good way home, even quite ſpent, I am now at the ſhore, I leave you toſſing on the Sea. Oh*

Dr. S.
Dr. C.

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it is a good time to dye in. Yet neare his end, being often asked, *How hee did*, hee answered, *In no great pain (I praise God) onely weary of my unuseful life. If God have no more service for mee to do here, I could bee gladly in Heaven, where I shall serve him better, freed from sin and distractions. I pass from one death to another, yet I fear none; I praise God I can live, I dare dye. If God have more work for mee to do here* (as that Antient said, to which hee seemed to allude) *I am willing to do it, although my infirm body bee very weary.*

Domine si tibi sim necessarius non recuso, &c. Pomer.

Desiring one to pray, *That God would hasten the work*, It was asked, *Whether pain, &c. put him upon that desire?* Hee replied, *No: But I do now no good, I hinder others which might bee*

bee better imployed, if I were not: Why should any desire to live, but to do God service? Now I cease from that, I do not live.

By this time the violence of his distempers and advice of his Physicians forbad speech, yet did hee call upon his attendants to read the Scriptures to him constantly, especially upon a Son of his with him to pray with him frequently; and whilst life and language lasted, hee concluded all prayers with a loud *Amen*.

Hee slumbered much the nearer hee came to his last sleep. Once upon his awake, hee found himself exceeding ill, called for his Son, and taking him by the hand, said, *Pray with mee, it is the last time in likelihood that ever I shall joyn with you*, and complaining to him of his

his wearisomeness, his Son answered, *There remains a rest*. To whom hee replied, *My Sabbath is not far off, and yours is at hand; Ere that, I shall bee rid of all my trouble, and you will bee eased of some.*

At length this ruinous Fort which (onely in obedience to his great Commander) had held out beyond his own desire, and all mens expectations, from the height of Summer, to the depth of Winter, comes to bee yeelded up. About *Saturday* even, hee began to set himself to dye, forbids all cordials to bee administred, upon whatsoever extremity, gives his dying blessing to his Son, (who onely of all his children was with him) and (upon his request) enjoyns him to signifie upon occasion in that Coun-

try.

try, where hee was longeſt known, *That hee lived and died in the Faith which he had preached and printed, and now hee found the comfort of it.* Something elſe hee began to ſpeak, but his diſtempers interrupted his deſires, and from that time never entertained any diſcourſe with the ſons of men, onely commanded the 8th. of the *Romans* to bee read to him. And herein God was exceedingly good to him in the return of thoſe petitions put up for him that afternoon, by thoſe two eminent Divines, and his deareſt Brethren above mentioned; for whereas his diſtempers gave occaſion to fear that his death would bee exceeding painful, yet was it ſo eaſie, that his ſon and other attendants, could but gueſs at the particular time of his

his departure; his breathing were easie and even, his eyes open and full of water, till at the last (having lifted them up towards Heaven) they closed of themselves, and his soul without the least motion or resistance of body, *entred into rest*, whilst wee below were entring into the *day of rest*. For then began hee a perpetual *Sabbath in Heaven*, when wee began ours *on Earth*, twixt twelve and one on *Saturday*, *Decemb.* 12. 1658. Hee died in a good old age, and full of daies, having out-lived *fourscore years*, much bewailed by the Colledge, by the City, and whole University. Thus have wee for the satisfaction of some, and the silencing of others, given you a plain and impartial narrative of the life and death of this eminent

Divine,

Divine, collected partly out of his own letters, and partly from their mouths, who best understood him, Let us now look upon himself within himself, and there see what was in him, for the imitation of all. Dr. *Harris* was (confessedly) a man of admirable prudence, profound judgement, eminent gifts and graces, and furnished with all qualifications which might render him a compleat man, a wise governour, a profitable Preacher, and a good Christian.

Here is a large field, but I shall contract and speak in few.

First, Look upon him as a *Christian*, because that was his and our greatest ornament; Hee was a man that had much acquaintance with God, much com-

communion with him in private meditation and devotion, accounting those his best daies, wherein hee had most converse with him.

One in his sickness asking him how hee did, *Oh, saith hee, this hath been a sweet day, I have had sweet communion with God in Jesus Christ.* Hee was none of them that were all for promises and priviledges, mean while neglect duties. Hee made them his exercise, but not his Christ. Hee was much in the work of those severer points of Religion, as private humiliation, mortification, and self-denial, whereby hee gained the conquest of himself. In truth, hee was (as far as is consistent with humane frailty) Master of his corruptions, whatsoever passions, reason, appetite, language, all.

The

The *Lord* wrought upon him betimes; Though hee knew not the Preacher or Sermon that converted him, yet his course was, in the daies of his strictest examination, to set down his evidences for salvation in writing, now in *Propositions* from Scripture, now in *Syllogisms*; These hee often subscribed to, in a book kept for that very purpose. But these evidences were best read in the course of his life, which was an exact walking with God in Piety, Charity, Humility, Patience, and Dependence on him. Hee was none of those who save in *Moses* Chair, but did not the things which themselves taught: Hee had well digested that Fathers Precept to Preachers; *Either preach not at all, or live as you preach.* His

In the life of B. *Jewell.*

life was the Commentary upon his Doctrine, his practice the counterpart of his Sermons; what was ſaid of that precious *Jewel*, was true of him, *That hee adorned an heavenly Doctrine with an heavenly Life.* In a word, hee did *vertere verba in opera*, hee lived Religion, whilſt many diſcourſe onely. Hee was much more than hee ſeemed to bee; hee loved not to make a noiſe in the world, accounting it much better to do, than to ſpeak.

His *Charity* to the poor was no leſs diſcreet, than private. When hee met with juſt objects of Charity, his hand was more ready to give, than his mouth to proclaim it. Juſtice (they ſay) ſhould bee blinde, and know no difference of perſons, but Charity ſhould have her

her eyes in her head, and one eye especially on the houshold of Faith. It is true, hee was no friend to idle lazy persons, who live on the sweat of others brows, like *Pharaohs* lean kine, devouring the fat, yet no whit the fatter. These hee looked upon as the *Pests* of the *Common-wealth*, nor could hee think it Charity to relieve such to the prejudice of the publick, and to their own destruction. But *Oculi ejus* were his, and lay neer his heart. Hee that shall survey his large bills of weekly and quarterly allowances (besides abound summes to poor Ministers, especially their Widows and Orphans) who never knew the Donor, and shall examine his Legacies in his Will to charitable uses, cannot but acknowledge his charity (whatever

ever others think of him) did exceed the proportion of his revenewes. Though naturally hee were of a *stout and masculine temper*, yet through grace hee had attained a very *humble* spirit. Hee was low and mean in his own eyes, and had more undervaluing thoughts of himself, than all the world besides had of him; very sensible hee was of that enemy which hee much complained of, *viz. Discouragement*, which hee called *the childe of Pride and Unbeleef*. It must needs bee a great measure of humility that could keep a man low under such abilities, attainments, and such general applause. Hee was wont to say, *That hee valued no man for his gifts, but for his humility under them*; neither would hee expect much from

any

any man, were his parts never so great, till broken with affliction and temptation.

It was his observation, *That the humblest Preachers converted most souls, not the choicest Scholars, whilst unbroken.*

Sometime hee would use this speech, which though it seemed to speak a contradiction, yet hath it much truth in it, *It is better to bee an humbler Devil, than a proud Angel.* Hee never affected Popularity, Pulpits, Printing, &c. As one conscious to himself, of I know not what unworthiness. Neither ever came hee thus abroad in publick, but when haled by importunity.

Secondly, Consider him as a *Man* in his *Morals*, first, whether in the Government of his *particular* self, or family, or his

greater trusts, you shall alwaies finde him like himself; excellent, and (almost) without an equal.

Hee was exactly *temperate*, confining himself to hours for diet, sleep, &c. Hee would often say, *That hee had rather pour liquor into his boots, than into his mouth, between meals.* A strict observer of those Laws of sobriety, which St. *Paul* had prest upon Ministers, and which hee himself had publickly printed for others; hee eat sparingly and seasonably, which (doubtless) was one great means of preserving such a vigour of spirit, to so great an age; his onely play-time, was *Saturday* in the afternoon, then hee would unbend, and disburden himself, by some harmless recreation *ad Roborem* onely. Hee was a man

V. Serm. called Drunkards Cup.

man of an excellent carriage, and ſweet behaviour, whereby hee wonn much upon all; grave without affectation, pleaſant without levity; Indeed hee did never love to hear himſelf talk, and was therefore by ſome thought too reſerved, but when hee knew with whom hee had to do, hee was communicative enough. No man more candid, nor fuller of civility, none more open and free to entertain or return diſcourſes. Hee was very cautious ere hee ſtruck a league of intimate friendſhip with any man, but when hee had once done it, hee was cordial, firm and conſtant, his head, his hand, tongue, pen, feet, purſe, all were now no longer his own, but his feiends. It is ſaid of the *French*, that whatever

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cloaths they wear, whatſoever garb they accoſt you in, *becomes them ſo well, as if nothing elſe did.* And *our Doctor* had this advantage (as a great Critick in men, as well as books obſerved of him) *That whatſoever hee did or ſpake, became him.*

Mr. R. M.

It was a very rare thing to ſee him angry; If at any time others folly had diſcompoſed him, or their ſin (the greateſt folly) had provoked him, yet could hee quickly command himſelf, and convert his paſſion into wholeſome inſtruction.

Though hee had great parts and acquirements, yet hee would never ſleight or undervalue, much leſs contemn or diſcourage any, whom he found right in the main.

In

In his censures hee was very sparing, gentle to others, severe onely to himself.

Hee had a special gift of forgetting injuries, but would offer none; his memory never served him better, than for any civilities received, to which hee would industriously make what proportionable returns hee could. Hee was very fearful, lest hee should give any occasion of suspition that hee forgot or neglected any, because hee could not readily recollect mens names, insomuch that hee would say, *If hee lived long hee should forget his own name*; with him in *Valerius*.

At meals hee was usually comical and facetious, yet still would hee enquire of the publick, or of particular Towns, or Families, whence hee would alwaies

always extract something for prayers or praises in his returns after meat.

In his *Family* hee had (amongst the rest) that comprehensive qualification of a good Bishop, that hee ruled well his own house. His method in the education of his children was this;

In general, his care was to maintain his authority over them (which is much pressed by a *Reverend Divine*) yet even that authority was equally tempered with lenity and gravity: Hee could love them without fondness, and rule them without rigour. In particular, as soon as his children could use their tongue, they were taught to repeat the *history* of Scripture, so soon as they could well feel their feet, they were set to

Mr. *Hilders.* on Psal. 51. Lect.

to ſchool, when they could recollect any *portion* of a *Chapter*, read, or bring home any *paſſage* of a *Sermon*, hee would inſtruct them in the fundamentals of Religion. When childhood was gone, hee called upon them for the practice of Religion, and hee diligently obſerved their private performance of religious exercises.

Their Mother, in the mean while, was no leſs careful to inculcate their Fathers inſtructions; ſtill, as they grew up, hee diligently obſerved their capacities, inclinations, but eſpecially conſtitutions, whence hee could make a ſhrewd gueſs at that ſin which after would prove the darling corruption, that accordingly hee might ſo ſhape their callings, as that ſin might bee leaſt ſuccoured, and moſt

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Mr. *Hilders.* on Psal. 51. Lect.

to ſchool, when they could recollect any *portion* of a *Chapter*, read, or bring home any *paſſage* of a *Sermon*, hee would inſtruct them in the fundamentals of Religion. When childhood was gone, hee called upon them for the practice of Religion, and hee diligently obſerved their private performance of religious exerciſes.

Their Mother, in the mean while, was no leſs careful to inculcate their Fathers inſtructions; ſtill, as they grew up, hee diligently obſerved their capacities, inclinations, but eſpecially conſtitutions, whence hee could make a ſhrewd gueſs at that ſin which after would prove the darling corruption, that accordingly hee might ſo ſhape their callings, as that ſin might bee leaſt ſuccoured, and moſt

most subdued. His Rule was, *When you are youths, chuse your callings; when you are men, your wives; onely take me along with you, it may bee old men may see farther than you.* Thus, whilst hee condescended to them, and they submitted to him, all were gratified.

Though hee had a numerous Issue (yet through Gods blessing upon his estate) hee disposed of them in no mean employments: Hee sent many to the Universities, some to Merchandise, &c. To his Sons bred in the University, hee would say, *Study work more than wages*; To those bred in the Cities, hee would say, *Do not waste a half-penny, and you will not want a penny.* So well did they all improve, as his advice, so their own time and parts, that

that they became Masters of their particular callings, from whence hee received no small comfort. Hee acknowledged it a great mercy to his dying day, that none of his children were blemished, either by nature, or in their reputation, hee was one of them, in whose children, that slander of the *Papists*, concerning the ungraciousness of the children of the *married Clergy*, receives a real confutation. Hee buried many Sons in their prime, some in forein parts, others at home, and some followed shortly after him, yet have wee comfortable hopes to conclude upon a rational Charity (grounded upon the pious letters from those abroad, and from that particular account of themselves, who died neerer home) that they all met

met in Heaven. I forbear to ſpeak of thoſe remaining, who need not my atteſtation; Only I crave leave to ſprinkle ſome freſh tears upon the grave of one that hears mee not; once my deareſt and intireſt friend; who was eminently learned beyond his age, an ornament to the Noble *Foundation* whereof hee was a Member; once the joy of his friends, ſtill their ſorrow, whoſe remembrance makes my wounds bleed afreſh, and if I miſgueſs not, this arrow from Gods hand, ſtuck deep in the Fathers heart to the very laſt.

Mr. *Tho. Harris* of *Madg. Col. Oxon.*

For his *Servants*, there are ſome men yet living, that ſerved him in his younger daies, who bleſs God that ever they came under his roof, where they received the beginnings of grace, and ſuch a meaſure of know-

ledge,

ledge, as hath kept them from warping in these giddy times.

Amongst his *Antient Flock*, where (by the way) hee never administred the Sacrament, without a religious Fast of a whole day; and after in his *small Colledge*, hee managed all affairs with such prudence, that hee was both feared and loved. In the *Colledge* especially, his Government was such, that it caused a wonder, for whereas that *Colledge* was famous for factions, there was not in his time any complaint made to any *Visitors*. In truth, the *Foundation* there, honoured him as a *Father*, and hee looked upon them, and loved them as *children*, accordingly hee sealed up his love to them in his last *Will and Testament*.

Hee hated the shadow of Bribery

Bribery, and *Blanchi Bribery*, as hee called Gifts. Examples are known in the Colledge, of Gratuities refused, long after fair and free Elections.

Lastly, Look upon him as a *Scholar*, and here wee have him in his proper element; it must bee acknowledged, that though hee left the *Universitie* early and preached constantly, yet being a retired man, a constant Student, and of great parts, hee had mastered all manner of learning qualifying a *Divine*. In the *Sacred Languages*, especially the *Hebrew*, hee was very exact.

His *Sermons* speak him a pure and polite *Latinist*, one of which preached and printed so long since, hath undergone the test, and gained the approbation of all knowing men in that lan-

language; The other younger by full *forty years*, yet of as good a complexion, and of as vigorous constitution, as its elder Brother, and it is to bee hoped may in due time bee made as publick.

What his abilities were in *Argument*, hath occasionally appeared in the *College* Exercise in the *Chapel*, where oftimes in the unexpected absence of the *Opponent*, hee would *ex tempore*, take up the cudgels, and make good their ground. In these exercises hee manifested himself a subtil, clear, and ready Disputant, without any grains of allowance, either for age, or disconvenience.

His choice learning lay where hee made least shew of it in publick, *viz.* in *Chronology*,

Church-History, *Councils*, *Case-Divinity*, and his insight into the *Fathers*.

But his parts were best known in the *Pulpit*; his gifts in prayer were much above ordinary; his affections warm and keen, his petitions pithy and sinewous; his language pertinent, unaffected, and without Tautologies; Oh how hee would boy up a dull and sinking spirit! how hee would warm a cold and frozen heart! how would hee carry a mans self out of himself, and by degrees lift up the soul Heavenward!

His *Sermons* are well known in Print, his works commend him in the gate; The particular excellency of *Nazianzen*, *Basil*, *Chrysostome*, *Austin*, *Ambrose*, *Bernard*, seemed all united in him.

him. It was hee who taught *Rhetorick* to ſpeak in our *Mother-tongue*, and hee may bee ſtiled (without falſhood or flattery) *The Engliſh Orator*: His *Doctrines* carried *Light* with them, his *Application*, *Heat*; his Reproofs were weighty, his Exhortations melting: But of this enough, leſt wee hear, as hee did, who ſpent much time in the commendation of *Hercules*, *Quis unquam vituperavit?* what either Chriſtian or Scholar, but approved or commended him? Would you know the worth of his Sermons, read them (though read, they come ſhort of the ſame preached) read them again and again, and labour to read them with the ſame ſpirit they were preached, and you ſhall finde the excellency of them.

Among his excellencies, which were many in preaching, these were not the least, that hee could *cook* his meat, to make it *relish* every *palate*; hee could *dress* a plain discourse, so as that all sorts should bee *delighted*. Hee could preach with a *learned plainness*, and had learned the Art to conceal it. Hee had clear notions of the highest points, and proper language to make them stoop to the capacity of the common hearer.

His way in contrivance and penning of Sermons, was this,

1 Hee did so contrive the parts of his Text, and points thence, as might give most scope in his Application, wherein his, and a Sermons excellency consists. Therefore, was hee wont to say, *in a Sermon hee contrived*

trived the Uſes firſt; Hee would handle the ſame Texts and points often, yet ſtill would hee pen new Applications ſhaped to the quality and condition of his Auditory.

2 For penning, when hee began, hee would never take pen from Paper, or turn to any book, till hee had written all.

In his younger time, about twenty years together, hee penned exactly, and could without much ado, preach the ſame *verbatim*; hee was wont to ſay, *That hee had a fluid and waterish memory*; *I can* (would hee have ſaid) *quickly remember any thing of my own, and as quickly forget it again*; yet doubtleſs his memory was very vaſt and tenacious; for albeit ſometimes hee had ſhort notes in his Bible, and that rarely, yet

did hee never uſe them, more than when hee preached a *Cleium* of late years, hee glanced once upon his Papers. His cuſtome was, immediately after hee had heard a Sermon, to ſet down the heads thereof, I do not know that ever hee forgat any main head, and ſeldome miſplaced them, upon *Faſt-nights*, hee would repeat two, and ſometimes three Sermons that day delivered, in the ſame order as delivered.

Diſcourſing with a friend about memories, hee ſaid, *That his memory never failed him*, which hee preſently explained, *becauſe hee durſt never truſt it.*

Hee would ſay, that a Preacher had three Books to ſtudy; firſt, the Bible, ſecondly, himſelf, thirdly, the people.

Hee

Hee looked much to the Ordinance and Relation twixt Paſtor and People, and would ſay, *That preaching to them was but one piece of the Paſtors duty, Hee was to live and die in them, as well as for, and with them.*

Hee complained much of the large inſiſting upon Doctrinal parts of points, when little or no room was left for Application; and found that few, either in Cities, or in the Univerſities, bended themſelves to inlarge upon Uſes; which made *Sermons* to differ little from *Divinity-Lectures*; and though all Preachers could not eaſily enlarge themſelves there, yet hee would ſtill call upon them to accuſtome themſelves to it. Hee would relate a paſſage of Mr. *Dod*, concerning Mr. *Cartwright*, who often preached

at *Hanwell*, occasionally in his daies) Mee thoughts (said Mr. *Dod*) whilst I heard him the *Doctrinal part* of his Sermon, I was in Heaven, but when hee came to *Apply*, I sometime thought, that had I been in his place, I could presently apply his point more closely.

Many *young Preachers* resorted to him for counsel, both for their private studies, and the Pulpit. Hee would perswade young men, for many reasons, to pen largely, and to keep their Notes for all Emergencies, often commending Mr. *Dods* words, who professed, *That hee would rather preach an old Sermon ten times, than speak any thing new without preparation.* Hee would say, *That hee would have a Preacher able to exceed himself upon just occa-*

sion,

ſion, and not alwaies to keep the ſame pace. Although this held not alwaies in himſelf, for (generally) his hearers commended thoſe Sermons moſt, which coſt leaſt, and himſelf would ſay, That hee never came off with worſe comfort and content to himſelf, than when hee was in appearance beſt provided; and hee gave his reaſon, not becauſe hee had uſed diligence in preparing (for that was duty) but becauſe then hee was apteſt to preſume upon himſelf, and to neglect his dependence on God.

Many took his advice for books in *Divinity*, to whom hee would open himſelf freely; ſome hee would perſwade to read *Ames his Medulla*, *Tileni Syntagma*, *Bucanus*, and ſuch like; To ſome others hee would

would commend *Aquinas* his *Summs* (which Dr. *John Reynolds* was wont to call *that absolute body of Divinity*) *Melchior Canus*, and of late Mr. *Bowles* his *Pastor Evangelicus*; But still would hee call upon all to read the Text in the tongues, and to Analyse Chapters. This hee perswaded Mr. *Pemble* to, and set him upon the Book of the *Preacher*, *Ecclesiastes* (which hee accounted a very hard Book, till hee met with that brief, but pithy exposition of that incomparable Divine Dr. *Edward Reynolds*) and after that upon *Zachary*. When hee was consulted with about Writers, hee would ask *what they aimed at in a Writer*, for men had their several excellencies. For *Acuteness* hee would commend Mr. *Baine*, and his second,

Dr.

Dr. *Ames*, Mr. *John Ball*, Mr. *Capel*, *&c.* if they attended the *ſpiritual* part of Divinity, hee would leave them to Dr. *Sibbs*; If the *Rational*, to Dr. *Preſton*, if the *Hiſtorical* to Biſhop *Uſher*. For *ſolid* Preachers, hee much prized Dr. *Saunderſons* firſt works (to his latter hee was a meer ſtranger) Mr. *Randall*, Mr. *Hilderſham*, Dr. *Reynolds*, *&c.* And for all the requiſites in a Preacher, both for matter, method, elocution, pronunciation, all, hee would often ſay, *That hee ſeldome met with an abler man than his Brother* Whateley *of* Banbury.

'His judgement being asked 'upon Commentators, hee 'would ſay, that hee was now 'more of Dr. *F. Reynolds* mind 'than ever, concerning *Calvin*, 'for upon experience (would 'hee

'hee ſay) I finde that moſt of 'the late Writers do but deſ- 'cant upon his plain ſong, and 'the Jeſuites were very Pla- 'giaries, who will firſt rob him, 'and then rail at him.

Next to him hee would commend ſundry later men, as *Pareus*, *Rivet*, Mr. *Cartwright eſpecially*, together with ſome *Popiſh* Writers, as *Maldonate*, (whoſe wit and learning hee commended better than his ſpirit,) Before him, *Learned Maſius*, *Modeſt Ribera*, and (for ought he found by him) *Honeſt Eſtius*. Being asked about the beſt *Editions*, hee would ſay, that what was ſaid of *Homer*, was true of the *Fathers*, and the firſt *Popiſh* Writers, *viz. That was the beſt ſtill, which was leaſt corrected.* Of the *Antient Fathers*, hee would ſay, that unleſs

less it were for their *Polemical*, and *Historical parts*, their writings were more for *devotion* and *affection*, than for their *judgement* and *understanding*.

For *Modern Authors*, this was his Opinion generally, that what *English-men* did *ex professo*, undertake, they did best perform. No men beyond them in expounding Scriptures, in answering *Papists*, *Arminians*, *&c.* None equal to them in the *Pulpit*, or in *Practical*, or *Case-Divinity*, and herein hee held *Cambridge* very happy in her *Whitakers*, *Downhams*, *Davenants*, *Perkinses*, to omit many more; and at *Oxon* hee would lay one *J. Reynolds* (to pass in silence a younger *Reynolds*, and his *Son-in-Law* born a Schoolman) in the ballance with hundreds, as a man never sufficiently Dr. C.

ficiently admired for his humility, as well as for his learning.

For *Schoolmen*, hee liked many things in them, but onely their *awkward and ignorant quoting of Scriptures*, and multiplying uſeleſs Queſtions, with needleſs obſcurities.

For *Lutherans*, hee commended divers of them for Learning and Induſtry, but diſliked their *tartneſs*.

Arminius (though none of the beſt) hee liked better than his Diſciples and Succeſſors, who were more deſperate and dangerous in the five *controverted Points*, than many *Papiſts*.

As for *Socinianiſm*, hee held it but a kinde of *Blanche Mahometiſm*. Generally, hee obſerved this, That thoſe *Papiſts*, who were moſt converſant

sant in the Scriptures, I came neareſt to us; the ſame of the *Lutherans* alſo, as *Chemnitius*, *Gerrard*, *Hemingius*, &c.

For our condition at home, hee was ſparing to ſay much, yet ſome things lay much upon his ſpirit. As

1. Hee complained, that the Power of Godlineſs, and Exerciſe of Love, and Self-denial, were much abated in theſe latter daies. Hee did much bewail the vaſt difference (in garb and practice) twixt new and old Profeſſors.

2. That the indulgente yielded to tender conſciences, was much abuſed to prophaneneſs, whilſt men of no conſcience moſt pleaded that liberty of chuſing their own Churches and Teachers, and on the matter abandoned all.

3 That

3 That the liberty of Prophecying, which some pretend to, was abused to meer licentiousness, and confusion, some making none, some all Prophets and Preachers.

4 That in the *University*, few could bee called constant Students, but the most made a short work of it, and posted into the Pulpit before they understood their grounds, so that few were inabled to encounter Emergent Errours.

5 That in the Church, men were in extreams; some preaching nothing but Law, others preaching nothing but the Gospel and Christ.

6 Hee complained of the want of catechising, and principling youth, the want of which hee saw by experience occasioned the peoples giddiness.

7 But

7 But most of all hee bewailed the readinesse of many to side and make divisions; hee did not love to use, or to hear used, dividing names and titles, which occasioned him often to relate Mr. *Greenhams* Answer to *Treasurer Cecil*, who being asked on which side the blame lay in that great Rend betwixt the *Bishops* and *Anti-Bishops*, answered, *that the fault was on both sides, and in neither side; for* (said hee) *the godly wise on both sides bear with each other, and concenter in the main, but then there bee selfish, peevish spirits on both sides same, and these make the quarrel.*

Hee applied this to our times, and distinctions of *Presbyterian* and *INDEPENDENT*. Men of humble and sincere hearts, though different in Opinions, can and do walk together, pray

together, and love one another; but men, who wholly look at their own intereſts, blow the coals, and fare, as if the Opinions were irreconcilable, and every one to bee diſaffected to Chriſts cauſe, who goes not their pace and path.

For his own part he did profeſs freely, that he was not convinced of ſome things earneſtly preſſed touching Church-Government, hee did not conceive any one external form to bee ſo eſſential to a Church, but that it might ſtill deſerve that name, though under a *Presbyterian*, or *Independent*, or *Epiſcopal* form, ſo long as it was kept within the bounds of thoſe general Rules left in the Scriptures. It is true, ſome of theſe had been abuſed to Tyranny, and the reſt might in time

time bee abused also, but the use and abuse of things are far different; hee would not commend either one side or other in their rigid exactions in some cases.

For *Presbytery*, though hee thought that *D. Bilson* could never (with all his learning) disprove the being of lay Elders in the Apostles times, yet hee thought it not so easie a thing to prove the perpetuity of such an Ordinance to the worlds end, especially so cloathed, and attended with all those Perquisites which some heretofore called for; hee thought that there was some reason in that distinction of *Jus Humani*, and *Jure Humano*, what ever his Application was, who first used it; but for the thing it self, sith it is not alto-

gether disproved, but allowed, yea, once commanded, and not since retracted (for ought hee knew) hee saw no reason why any man should, *eo nomine*, bee aspersed, because a *Presbyterian*, by any Dissenting Brethren.

For the other of *Independency*, hee confessed that it was a politick way, and free from much trouble and opposition, for who shall oppose the Minister, when all are of his mind before they are admitted: notwithstanding hee could never satisfie himself, (though upon occasion hee often desired it) in some Particulars. As

1 What warrant there is to take out of anothers flock his best sheep, and to entertain them without his consent or testimony: hee asks whether any man would bee willingly so served,

ſerved, were it his caſe; and further offers, whether this would not open a gap, that ſo ſoon as a member is offended with his own Paſtor (haply upon deſerved reproof) preſently to bee received of another.

2 To leave the cullen ſheep in a hard condition, for hee asks how they are looked upon? and truly, the Anſwer muſt bee, little otherwiſe than on Heathen. The Miniſter may preach to ſuch, and what more may hee do to theſe, when the chief are gone?

3 This way ſeemed to him to bee very deſtructive to that relation between *Paſtor* and *People*.

4 Further, hee conceived this way of gathering of Churches into private places

and companies, to bee prejudicial to Gods publick worship, experience shewing us, that in many places of late, the publick ordinances are mostly disused, preaching onely excepted, which might bee vouchsafed to *Cannibals*, if they would hear.

Lastly, For Congregations to consist of members at such a distance, as that one should live in the North, another in the South, &c. many miles asunder, where there shall bee little inspection on the *Pastors* part, little communion and edification on the *Peoples* part, this, hee would say, hee did not understand, nor could hee finde any precept in the word, or any president or practice thereof in Antiquity, so long as wee speak of Churches constituted, and out of persecution, banishment,

ment, &c. Theſe things hee did ſparingly write or ſpeak with much fear and grief.

Amongſt the reſt, hee did very much bewail the ſo much ſleighting of ſolemn *Ordination of Miniſters*, the *function* being ſo *ſacred*, the *work* of the Miniſtry ſo *important*, and the *Miniſter* of ſo *Publick Concernment*; hee could but wonder, when as in all other offices, there is ſuch a ſolemnity at mens inſtalments and augurations, that a Miniſter and Embaſſador of Jeſus Chriſt, ſhould bee ſilently admitted, without faſting, prayer, and publick ſolemnity.

Thus for the *publick*; as to *private* Paſſages, it were endleſs to write all his Obſervations, hee being a man very obſerving. Ile name a few.

'Hee obſerved, that ſuch

'who often changed their prin-
'ciples and faith profeſſed, fell
'uſually from Scepticiſm to
'Atheiſm.

'That ſo much humility as
'any man had, ſo much grace
'and worth, and no more.

'That nothing was to bee
'accounted good in or to any
'man, but that which was his
'proper fruit, and done by vir-
'tue of his calling, from a prin-
'ciple of God, and for him.

'That the beſt man had no
'ſecurity from any one ſin, or
'fall, or temptation, any further
'or longer than he was held up
'by Chriſts hand & mediation.

'That God did often leave
'us to *own Satans* ſuggeſtions as
'ours, becauſe wee did not
'*own God* in his holy motions
'and breathings,

'That it was juſt with God
'to

'to deny us the *comforts* of our 'graces, when wee denied him 'the *glory* of them.

'In himself hee observed, 'that what hee unseasonably 'forgat in *the week*, would press 'in unseasonably on the *Sab-* 'bath. That hee could, durst 'hee, contrive more worldly 'busines on the Sabbath, than 'hee could dispatch all the 'week.

'That hee found no greater 'enemy than discouragement, 'that childe of pride and unbe- 'leef.

'Hee would say, that hee 'found some duties (often in 'mens mouths) very difficult 'to him. As

'To deny himself in all his 'selfs, was a work to bee learn- 'ing whilst hee lived.

'To live onely by Faith, and 'upon

'upon a bare promiſe without 'a pawn, was a great work.

'To give all from ſelf to free 'grace, and to Chriſt alone, 'was a mighty work.

'To love againſt unloving-'neſs and contempt, no eaſie 'matter.

'To do ones proper work, 'without ſome preſent pay and 'countenance from God and 'man, was a hard task.

'That it was far harder to a-'dopt anothers comforts than 'ſorrows, and to hold himſelf 'honoured in anothers exalta-'tion.

'Laſtly, That to dye in cold 'blood, and to bee active in it, 'as an act of obedience, was '*THE* work of a Chriſtian.

In his ſickneſs hee would occaſionally vent himſelf thus.

'It is a hard thing to think

'ill

'*ill* of our *ſelves*, and *well* of *God*,
'at the ſame time.

'It was a hard thing for a
'Saint to forgive himſelf ſome
'faults when God had for-
'given them.

'It was hard to think holy
'thoughts long, and to confine
'them to anothers prayers.

'That wee know but little
'of Chriſts love, till all was
'perfected, and ſpread before
'us in Heaven.

For his children, hee referred them to an old Will, made *Anno* 1636. at what time his children were many and ſmall.

A Copy of that Advice to his children (though it be not of ſuch general uſe to his immediate children, as the caſe now ſtands) yet being of uſe to theirs and others poſterity, is thought fit here to bee added.

Dr.

Dr. Harris's *Advice and Counsel to his Family, annexed to An old Will, Dated* May 2. 1636. *Penned with his own hand, and printed exactly according to the Original.*

To my dear Wife and Children.

MY dear Selfs, I know not what leisure I shall have to speak unto you at my death, and, I am not, you know, very free in speech, especially in sickness and sadness; and therefore now I will speak my heart to you, and I would have you to hear mee speaking whilst you live, in this my Writing which I divide amongst you all. First,

First, For you my dear Wife, you shall finde the substance of that I would say to you, printed to your hand in the Book of Martyrs, Vol. 2. p. 1744. To wit, *J. Careless* his Letter to his Wife, keep the Book, often read the Letter. Onely one thing I add, if you marry again, remember your own observation, to wit, that second Husbands are very uxorious, second Wives very prevalent; and take heed that you do no ill office in estranging your Husband from his natural children or kindred, you shall draw upon him a great, both sin and judgement, If you kill in him natural affection; I have said, and do with all the strength and power that is in mee, thank you for your faithfulness, and resign you to the Husband of Husbands, the Lord Christ.

Now my poor Children, let mee pour forth my heart to you, and speak to your Souls first.

For

For your Souls.

Trifle not in the main point, the Soul is immortal, you have to deal with an Infinite Majesty, you go upon life and death, therefore here bee serious; do all to God in a serious manner; when you think of him, speak of him, pray to him, any way make your Address to his Great Majesty, bee in good earnest, and have God, and have all.

1 More particularly, Get your pardon in Christ; it is not impossible to get it assured to you, if you will learn, 1 To deny your selves. 2 To live by Faith, 3 To understand the nature of the new Covenant. Settle your judgements in these points, and the thing is feasible.

2 Having gotten it, bee still adding to your evidence, and enjoy your present assurance; do all to God, as to your Father.

Next

Next to this, think how you and I shall endure the sight, the thought one of another at the last day, if you appear in the old *Adam*; much less shall you stand before Christ, unless you shew the Image of Christ in you; and therefore never cease till you bee made new Creatures; and study well what that is.

In the last place, Strive for those graces most, which most concern your places and conditions, and make head to those sins which most threaten you; as first, hæreditary sins. I was naturally melancholy; that is a humor which admits of any temptation, and is capable of any impression and distemper; shun, as death, this humor, which will work you to all unthankfulness against God, unlovingness to man, and unnaturalness to your selves. 2. Of your times and habitations. 3 Of your tempers and age. 4 Of your callings.

I have made my own peace, my sins

ſins ſhall not hurt you, if you make them not yours; you need not fear the ſucceſs, if you will oppoſe to ſin, Chriſt is made ſanctification to you, hee came to diſſolve the works of Satan, hee hath overcome for you, and hath made as many promiſes for your ſanctification, as your juſtification; gather thoſe promiſes as they bee ſet down, eſpecially in the Covenant, with an oath (*Luke* 1) preſs theſe to God, *V.* 2 *Cor.* 7. 1.

In ſhort, do not talk and make a noiſe to get a name of forward men, but do the thing, bee conſtant in ſecret duties, and act Religion in your callings, for it is not a name or notion, it is a frame of nature, and an habit of living by Divine Rule; what it is you will then know when you have it in truth firſt, and in power next, and not before. Onely this for the preſent, it is that you muſt live and dye by, that you muſt riſe and reign by; therefore my Children I

give

give you that advice which I gave your Brother, now with God; bee more than you seem, do more than you talk of in point of Religion; satisfie your own consciences in what you do, all men you shall never satisfie, nay, some will not bee satisfied, though they bee convinced. *Tho. H.*

For your Body.

I was troubled with straightnes of breast, and breath, which was also Hæreditary, and therefore you must fear it the more.

The remedies are, 1 Disclaim Hæreditary sins. 2 Keep heads clean, feet warm, hearts cheerful. 3 Bee more frequent than I and your Brother in exercise. 4 Shun late drinking or studying. 5 Use lighter suppers.

For your calling.

1 Choose well. 1 A profitable calling for the Publique. 2 A full Employment. 3 A Calling fit for

your parts and means; it is better to bee a rich Cobler, than a poor Merchant.

2 Use a Calling well. 1 Make it a help, not a snare to your souls. 2 Bee 1 Diligent. 2 Skilful; any honest Calling will honour you, if thus you honour it, and thereof you may bee hopeful, because, my self (who had not your parts and helps) never found any thing too hard for mee in my calling, but discouragement and unbelief.

For your Company.

Abandon all infectious, flattering, self-serving Companions, when once you have found them false, trust them no more; sort with such as are able to do or receive good. *Solomon* gives you best Counsel for this in many places. Read the *Proverbs*, and remember him in this. 1 Forsake not an old friend. 2 Bee friendly and faithful to your friends. 3 Never trouble or trust friends unless there bee a necessity. 4 Lastly, bee long in

in closing with friends, and loath to lose them, upon experience of them.

For your Marriages.

In Marriage you lay the foundation of your Present woe and weal, therefore bee not rash, go not alone, yet remember *Paul*, 1 Cor. 7. 2. 1. Study whether you have a Calling to marry, yea or no, and advise well of that; if none, forbear; if so, advise with friends, before your affections be ingaged. In your choice 1. Aim at grace. 2 Good nature and Education, the best woman is not ever the best wife. 3 Good parts of understanding, huswifery, &c. As for Portion, bee it more or less, be upon certainties, and trust not words; and for Parentage, let not the distance bee too great, lest you despise, or bee despised; however, beware that the Person likes not your fancy, but judgement.

For your Children.

Make it your chiefest work to make them, 1 Godly. 2 Useful. Bestow most of their portions in good Education; and if grace make no difference, do you make none in your affections, countenances, portions: Partiality this way ends in nothing else but envy, strangeness, &c.

For your selves within your selves.

My desire hath been to carry an even hand over you all, and have laboured to reduce you, as neer as I could (all circumstances considered) to an equality, and therefore my last request and charge is, that you will live together in an undivided bond of love; you are many of you, and if you joyn together as one man, you need not want any thing: what counsel, what comfort, what mony, what friends may not you help your selves unto, if you will contribute your ayds? wherefore my dear children,

dren, I pray, beseech, command, adjure you, by all the relations and dearness that hath ever been betwixt us, that you know one another, visit (as you may) each other, comfort, counsel, relieve, succour, help, admonish one another. Whilst your Mother lives, meet there (if possible) yeerly. When she is dead, pitch upon some other place, if it may be, your eldest Brothers house, or if you cannot meet, yet send to, and hear from one another yearly: and when you have neither Father nor Mother, bee so many Fathers and Mothers each to other, so you shall understand the blessing mentioned in *Psal.* 133.

For your Estates.

Be not troubled that you are below your kinred, get more wisdome, humility, goodness, and you are above them; only this do: 1 Study work more than wages. 2 Deal with your hearts to make them less. 3 Begin low. 4 Joyn together to help one another. 5 Rest upon the promises, which

are many and precious this way. 6 Sow mercy; take of your Mother (to this end) -- a piece, give that in works of mercy, and if all other means fail you, that ſhall maintain you; *I* know, I know I ſay, and am confident in it, that if you will be humbled for my barrenneſs, and will truſt God in his own way, hee will make comfortable proviſion for you; object no more, but truſt him.

For *the Publique.*

Bleſs God that you are born *Engliſh-men*, and bear your ſelves dutifully and conſcionably toward Authority; ſee God in the Magiſtrate, and hold Order a precious thing: and for the Church, neither ſet her above her Husband Chriſt, nor below her Children, give her that honour, obedience, reſpect, that is her due; and if you will bee my children, and heirs of my comfort in my dying age be neither Authors nor Fautors of any, either faction or novelty. 'Tis true, this is not a riſing way, but it

is

is a free, fair, comfortable way for a man to follow his own judgement, without warping to either hand. Perhaps you may hear variety of judgements touching my walk, when I sleep in silence, some taxing mee for too much, some for too little Conformity, but be not ye troubled, I did what in my circumstances seemed best to me, for the present; howsoever the event hath not in some points answered expectation, yet I have learned to measure things by another rule than events, and satisfie my self in this, that I did all for the best, as I thought. Sure I am, my Surety Christ is perfect, and never failed so much as in Citcumstance. To him I commit your souls, bodies, estates, names, posterities, lifes, deaths, all, and my self, waiting when hee shall change my vile body, and make it glorious like unto his own. *Amen, Even so come Lord Jesus. Amen.*

FINIS.